

# Saturday



# Magazine.

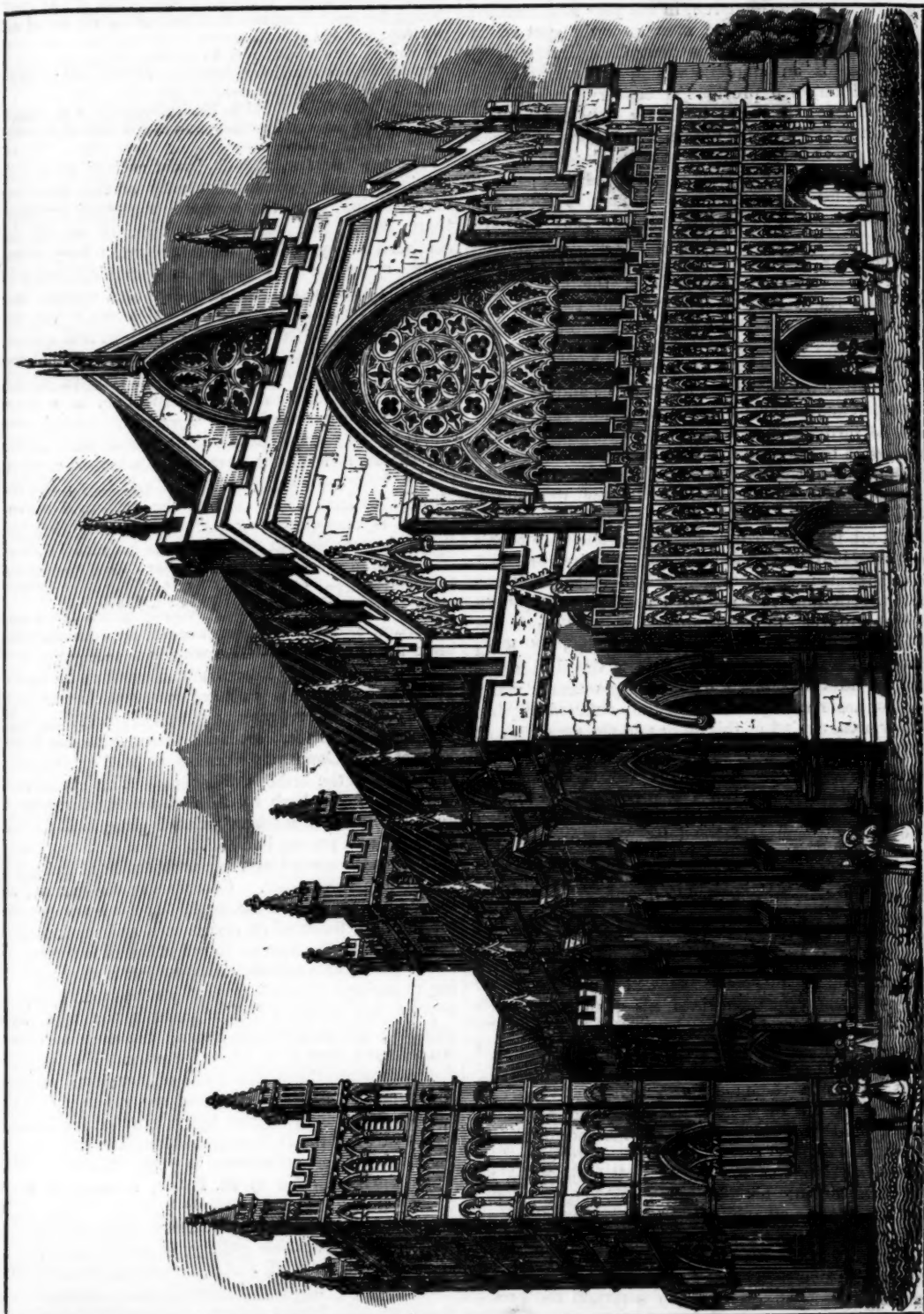
No. 90.

NOVEMBER

30<sup>TH</sup>, 1833.

PRICE  
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,  
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



EXETER CATHEDRAL.

## EXETER CATHEDRAL.

THE city of Exeter, called by the Romans, *Iscn Danmoniorum*, derives its name from the river Exe, on the sides of which it is built; Exe, Esk, or Isk, being an old British word signifying water. The original British name of the place, according to an old writer, was *Caerwisc*, which means the City of the Water. It is also said to have been called at one period, from the number of monasteries within its walls, *Monkton*, and to have received from King Athelstan the name of *Esanceaster*. Bishop Godwin says, that the same monarch, in the year 922, founded a convent of Benedictine monks on the spot where the eastern part of the present Cathedral stands; and there is an opinion, which, however, cannot be relied on, of a previous monastery having been established on this site by King Ethelred in 868. Athelstan's monastery did not last long, but was broken up, and its inmates expelled, by the attacks of the Danes. It was restored by Edgar; again destroyed by Sweyn, king of Denmark, in 1003, and afterwards rebuilt by Canute. But in 1050, Edward the Confessor placed it on a new footing by removing the bishop's see from Crediton where it formerly was, to Exeter, uniting with it the see of St. Germans (in Cornwall,) and making Leofric, who was also lord chancellor, the first Bishop of Exeter. Thus the sees of Cornwall and Devon became united.

The Cathedral, which is now called St. Peter's, though anciently dedicated to St. Peter and St. Paul, is considered to have been at that time very small; about sixty feet long: it doubtless occupied a part of the site of the present building, but as the latter presents no certain signs of the architecture of so early a period, it is difficult to determine the ancient position. In 1107, Bishop Warlewast, a Norman, began to enlarge Exeter Cathedral suitably to the taste of his times. He laid the foundation of the choir; and it may reasonably be concluded, that he built the large north and south towers now remaining. In 1138, however, in consequence of the opposition of Rivers Earl of Devon to the claims of King Stephen, Exeter was the scene of a dreadful siege, and on its being taken by the king's army, many buildings, including the Cathedral, suffered by fire. Between the period of this siege and the appointment of Bishop Quivil, in 1280 (142 years), considerable sums were laid out in repairs; but, it is probable that the structure had received such material injury, as to render a rebuilding of most of it necessary: accordingly Quivil is termed "the founder of the new work," and almost all writers on the subject have given him the credit of founding and designing the present spacious and beautiful Cathedral. In forming the choir, it is supposed that he did not remove the old walls, but inserted larger windows. In his management with respect to the two massive Norman towers, this prelate showed uncommon ingenuity. To bring them into his plan within the building, he made transepts out of them; joined the two towers by arches on each side of the nave, and cut away the interior walls of each tower, turning great arches in them: he also broke out two great windows in the opposite walls of the towers, thus giving light to this portion of his performance, which was boldly conceived, and safely executed. Quivil's design was too grand and extensive to be completed during his life; but notwithstanding the number of superintending hands through which the works had to pass from his time to that of Bishop Grandison with whom they were finished, a complete uniformity has been preserved. Bishop Stapledon, appointed in 1309, was a splendid benefactor to the

Cathedral. Grandison, who became bishop in 1327, added two arches to the west of the nave, and enriched the west entrance by the screen covered with figures, as seen in our engraving. He also introduced a small monumental chapel for himself, gave a capital tenor bell, one of eleven in the south tower, and is said to have vaulted the whole church with stone. We may here quote the judicious remarks of Sir H. Englefield:—

It is not easy to quit the subject of this most beautiful Cathedral, without noticing the singular felicity which attended its erection. During the long period of fifty years, though the taste in architecture was continually changing, so scrupulous was the adherence to the original design, that the church seems rather to have been created at once in its perfect state, than have slowly grown to its consummate beauty. Even Grandison, who, if we may judge from his screen, had a taste florid in the extreme in architecture, chastised his ideas within the church, and felt the simple grace of Quivil's design.

The west screen, though justly noticed as an exception to the general regularity of the fabric, is very striking. In the centre is the chief entrance, there being two other door-ways, of which the southern is by far the more elegant. Nearly the whole space on this screen is portioned out into regular divisions, containing well-carved statues, and separated by small ornamented buttresses. The statues in the lower tier are those of kings and queens, surmounted by canopies, the pedestals on which they rest being supported by angels. In the tier above, all the figures are standing except one, in a niche near the centre, in which is a monarch seated: the statue in the corresponding niche is wanting. Above the screen is seen the great west window, admired for its form and the richness of its tracery; but the glass is modern. The view of the cathedral on entering, is exceedingly grand: the whole internal length is reckoned at 390 feet; its breadth 76 feet; its height to the vaulted roof 69 feet; and that of the Norman towers to the top of the battlements, 130 feet. It was built of stone, chiefly from Beer and Silverton, and the columns are of marble from Purbeck in Dorsetshire. The windows are large, and contain fine painted glass: that at the east end is by far the most beautiful; it is also of great age, but in good preservation, and represents, in rich colours, figures of Scripture characters, armorial bearings of the Plantagenet and Courtenay families, as well as the arms of several of the bishops of Exeter. The great west window, 37 feet high by 27 feet broad, furnishes a good specimen of modern painted glass, which was executed and put up in 1766.

Within the north tower is a most curious clock given by Bishop Courtenay. Considering the period, he having been appointed Bishop in 1478, it is remarkable for the high finish of its ornaments and mechanism: the earth is in the centre: round it the Moon revolves in the period of a month, changing her aspect according to her age, which is marked on the interior circle; beyond her another ball represents the Sun, and points to the twenty-four hours; the circle of hours is numbered from 1 to 12, twice over. The inscription respecting the hours is full of meaning; *Pereunt et imputantur: (They perish, and are reckoned.)* The same bishop gave the great bell, celebrated for its vast size and weight. It is suspended within the top of the north tower, and is stated to weigh 12,500 pounds, while the great bell at St. Paul's, London, is only 8,400 pounds.

On the north side of the nave, over one of the arches, is a remarkable gallery, or stone pew, which projects from the wall, and is supported by a cornice. It is called the minstrels' gallery, and its front, which is divided into twelve niches, is ornamented with the

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figures of angels playing on various musical instruments. In the nave, and in the north and south transepts are many interesting monuments. The screen which divides the nave from the choir supports a noble organ, built by John Loosemore in 1665, and celebrated as one of the finest in England for its tone. The largest of its pipes is fifteen inches and a half in diameter! The rich notes of this instrument greatly aid in giving a due effect to the service, which is here admirably performed: and it is justice to add that with regard to repairs and other points requiring their attention, the Dean and Chapter have shown liberality and judgment.

On entering the choir, the object which chiefly strikes the eye is the Bishop's throne, fifty-two feet high, consisting entirely of dark richly-carved wood, and rising in airy beauty almost to the vaulting of the choir. It was erected between 1466 and 1478, by Bishop Boothe. At the eastern extremity of the choir is the chapel of St. Mary, or, the Lady's chapel, which, till within a few years, was used as a library; but the chapter-house now serves that purpose. Among recent improvements, a wooden screen behind the altar has been removed, and its place supplied by a stone screen of gothic architecture by Kendall. The fine monuments of Bishops Bronscombe (1257) and Stafford (1395) have been laid open to view, as well as two others of greater antiquity, supposed to be those of Bishops Bartholomew Iscanus (1161) and Simon de Apulia (1214). This cathedral is rich in monuments: among them are the tombs of two members of a most ancient and illustrious family which settled in Devonshire, Hugh Courtenay, and Sir Peter Courtenay; they are under the arches on the south side of the nave. In the south aisle of the choir are the figures of two crusaders, one supposed to be of the Chichester family, the other Humphrey de Bohun, Earl of Hereford. There are also good monuments of Bishops Stapledon (1309) and Lacy (1420), and others, too numerous to be recorded here. A curious discovery was made in the choir in 1763: on the floor being taken up to be fresh paved, a leaden coffin containing a skeleton was found. On the right of the skeleton was a small silver chalice, bound round the stem by a piece of silk or linen. Among the dust was a handsome gold ring with a large sapphire, as fresh as if just brought from the jeweller's. On the left, lay the decayed portion of a wooden crosier. The letters which had once given the name, rank, and date of the person, were entirely effaced; but it was supposed, for some good reasons, to be the body of Thomas de Bytton Bishop of Exeter, who died about the year 1306.

From the first establishment of the see at Exeter, sixty-three bishops have presided over the diocese. Among these, Dr. George Neville (1458) is remarkable for having been made a Bishop before he was twenty-five years of age, and Lord Chancellor before he was twenty-eight. M.

THE DECLINING OF NEEDLESS QUARRELS NO ABATEMENT OF HONOUR.—I commend his discretion and valour, who, walking in London streets, met a gallant, who cried to him a pretty distance beforehand, "*I will have the wall!*" "*Yea,*" answered he, "*and take the house too, if you can but agree with the landlord.*"—FULLER.

THERE is no readier way for a man to bring his own worth into question, than by endeavouring to detract from the worth of other men.—TILLOTSON.

LIFE is but a short day; but it is a working-day. Activity may lead to evil; but inactivity cannot be led to good.—HANNAH MORE

## PITCAIRN'S ISLAND,

### AND THE MUTINEERS OF THE BOUNTY.

THE history of the Island of Juan Fernandez, and the adventures of Robinson Crusoe, the fictitious hero of the tale connected with it, will long continue to be read with deep interest and delight. The Pelew Islands are identified with the name of the amiable Prince Lee Boo; and among other places that have acquired a similar renown is PITCAIRN'S ISLAND, for twenty years the undiscovered retreat of the mutineers of his Majesty's ship the *Bounty*, and where their descendants have been discovered under circumstances the most interesting and extraordinary. We propose to give a history of this island and of its inhabitants, with a short account of the transactions which preceded and led to its occupation; affording altogether a striking illustration of a retributive Providence even in this life; and showing that, in due time, the consequences of guilt fail not to overtake the perpetrators, although they may escape immediate punishment.

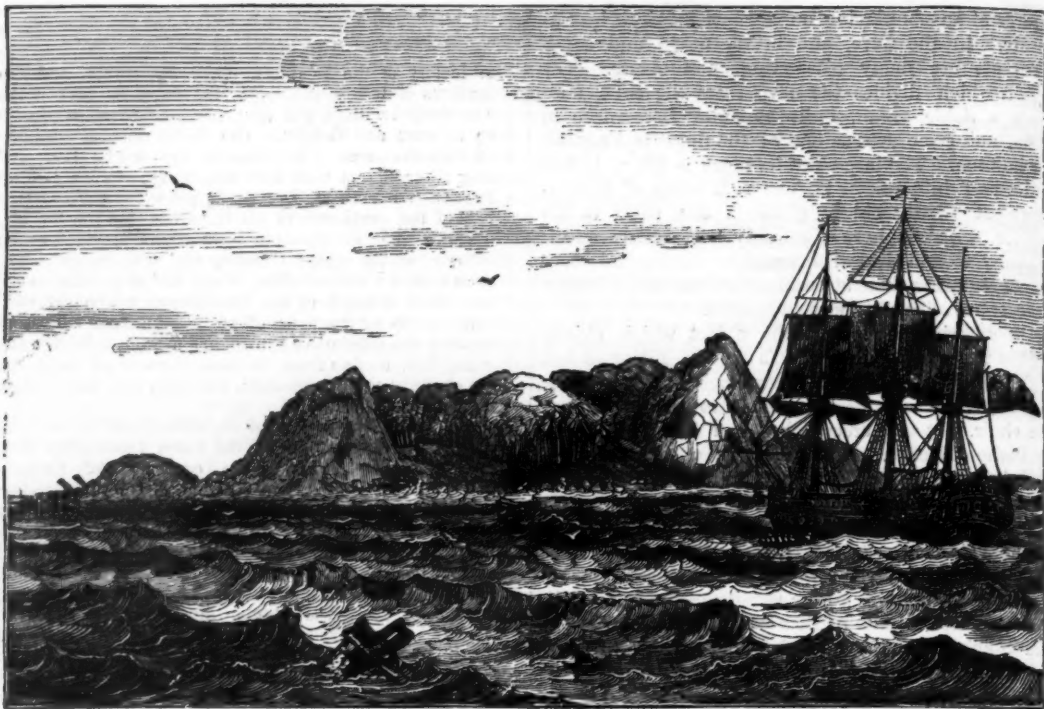
The British Government having determined to introduce the bread-fruit tree into the West India Islands, the ship *Bounty* was placed under the command of Captain Bligh. She left England in December, 1787, with orders to proceed to Otaheite, there to obtain a sufficient supply of the plants, and on her return to bring some specimens to England. Her crew consisted of forty-four persons and a gardener. She arrived at her destination in October, 1788. Six months were spent at the island in collecting and stowing away the plants, during which time the officers and seamen had free access to the shore, and had made many friends among the natives. In April, 1789, they took leave of their friends at Otaheite, and proceeded to Anamooka, where Captain Bligh replenished his stock of water, and took in bread-fruits, hogs, goats, &c., and put to sea again on the 26th of the same month.

Throughout the voyage, Captain Bligh had repeated misunderstandings with his ship's company; among the crew there was no real discontent, much less any idea of offering violence to their commander, but the officers, it must be admitted, had some cause for dissatisfaction, especially the master and Mr. Christian, the mate.

The day previous to the mutiny, a serious quarrel occurred between Captain Bligh and his officers, about some cocoa-nuts which were missed from his private stock; and Mr. Christian fell under his commander's displeasure. The same evening he was invited to supper in the cabin; but he returned an excuse. On the 28th April, 1789, the ship was passing Tofa, one of the Friendly Islands, during one of those beautiful nights which characterize the tropical regions, when the mildness of the air and the stillness of nature dispose the mind to reflection. Christian, brooding over his grievances, determined, as he could not redress them, that he would at least escape from a repetition of them. Absence from England, and a long residence at Otaheite, where new connexions had been formed, had weakened the recollection of his native country, and prepared his mind for the reception of ideas, which the situation of the ship, and the serenity of the moment, particularly favoured. His plan, strange as it must appear for a young officer to adopt, who was fairly advanced in an honourable profession, was to set himself adrift on a raft, and make his way to the island then in sight. As quick in the execution as in the design, the raft was soon constructed, and various useful articles were got together, and he was on the point of launching it, when a young officer, who was afterwards lost in the *Pandora*, to whom Christian communicated his intention, recommended him to endeavour to take possession of the ship, rather than risk his life upon so hazardous an expedition. This he thought would not be very difficult, as many of the ship's company were not well disposed towards the commander, and would be very glad to return to Otaheite and reside among their friends in that island. This daring suggestion too well accorded with the disposition of Christian's mind, and, hazardous as it was, he determined to attempt it, resolving, if he failed, to throw himself into the sea; and that there might be no chance of being saved, he tied a deep-sea lead about his neck, and concealed it within his clothes.

Christian happened to have the morning-watch, and as soon as he had relieved the officer on deck, he entered into conversation with Quintal, the only one of the seamen who had formed any serious attachment at Otaheite, and, after expatiating on the happy hours he had passed there, disclosed his intention. Quintal, however, said it was a dangerous attempt.





PITCAIRN'S ISLAND, FROM THE SEA.

and declined taking a part. Vexed at a repulse in a quarter where he was most sanguine of success, and particularly at having revealed sentiments which, if made known, would bring him to an ignominious death, Christian became desperate, exhibited the lead about his neck, in testimony of his own resolution, and taxed Quintal with cowardice; declaring it was fear alone which restrained him. This Quintal denied, and recommended that some one else should be tried: "Ask Martin, for instance," said he. Martin, more ready than his shipmate, declared "he was for it; it was the very thing." Successful in one instance, Christian went to every man of his watch, many of whom he found disposed to join him, and before day-light the greater part of the ship's crew were brought over. Adams, of whom we shall hear much in the sequel, was sleeping in his berth, when one of the men came to him and whispered that Christian was going to take possession of the ship, and set his commander and the master on shore. On hearing this, Adams went on deck, and found it in great confusion; but not then liking to take any part in the transaction, he returned to his hammock, and remained there until he saw Christian at the arm-chest, distributing arms to all who came for them, and then, seeing measures had proceeded so far, and apprehensive of being on the weaker side, he turned out again, and went for a cutlass.

All those who proposed to assist Christian being armed, Adams, with others, were ordered to secure the officers, while Christian and the master-at-arms proceeded to the cabin to make a prisoner of Captain Bligh. They seized him in his cot, bound his hands behind him, and brought him on deck. He remonstrated with them, but received only abuse in return, and a blow from the master-at-arms with the flat side of a cutlass. He was placed near the binnacle, and detained there, with his arms pinioned, by Christian, who held him with one hand, and a bayonet with the other. The master jumped upon the fore-castle, and endeavoured to form a party to retake the ship; but he was quickly secured and sent below in confinement.

It fell to the lot of Adams to guard Captain Bligh, who exclaimed, "And you, Smith (which was his proper name), are you against me?" To which Adams replied, that he only acted as the others did; he must be like the rest. Captain Bligh, while thus secured, reproached Christian with ingratitude, reminded him of his obligations to him, and begged him to recollect his wife and family; to which Christian replied that he "should have thought of that before." The launch was by this time hoisted out, and the captain's party, having collected what they could for their voyage, were ordered into it. The captain was then con-

ducted to the gangway, and ordered to descend into the boat, where his hands were unbound, and the boat was veered astern, and the ship stood towards the island. During this time, Captain Bligh requested some muskets to protect his party against the natives; they were refused, but four cutlasses were thrown into the boat. When about ten leagues from Tofoa, the launch was cast off, and "Huzza for Otaheite!" echoed throughout the *Bounty*.

There now remained in the ship, Mr. Christian, the mate; Heywood, Young, and Steward, midshipmen; the master-at-arms, and sixteen seamen, besides three artificers and the gardener; in all twenty-five. The captain's party set adrift in the launch was nineteen.

The mutineers arrived at Otaheite on the 6th of June. Fletcher Christian was chosen commander, and had taken the ship first to Toobonae, but finding that island destitute of animal provisions, he returned to Otaheite to procure a stock of pigs and goats for his settlement. By a fictitious tale, that he had met with Captain Cook, who had commanded him to return thither for supplies, he obtained from the natives 460 hogs, 150 goats, and great numbers of fowls, dogs, and cats: eleven female Otaheiteans, and thirteen men, who had concealed themselves in the ship, also sailed with them. They proceeded to Toobonae again on the 16th of June, but on arriving there, found the natives hostile to their landing, and the majority of the mutineers determined to return to Otaheite and finally settle there. Accordingly the *Bounty* sailed for that island the third time, and anchored in Matavai Bay on the 20th of Sept. 1789. Sixteen of the crew then landed with their proportion of the property and arms that were on board. "The rest," say the accounts published at the time, "having taken thirty-five of the natives, men, women, and boys, on board with them, sailed the next night with Christian, and have never since been heard of."

We now return to Captain Bligh, who, with his party, sailed without shelter, and almost level with the water's edge, upwards of twelve hundred leagues, and after enduring incredible hardships, arrived at the island of Timor on the 14th of June. Here they found a Dutch settlement, and were treated with great kindness and liberality by the Governor Van Este. They afterwards went to Batavia, where finding a packet bound for Europe, Bligh and some of the officers took their passage in her, and ultimately arrived safe in England.

The affair of the mutiny being reported to Government, the *Pandora* frigate was despatched to Otaheite to secure the mutineers, and recover the ship. She arrived at Matavai Bay on the 27th March, 1791, and succeeded in securing

fourteen of the mutineers who had settled there, two having been killed by the natives. With these she sailed for England on the 8th of May, accompanied by a schooner, which had been built on the island by the mutineers. The Pandora was wrecked on her passage home, and four of the mutineers were drowned; the remaining ten, on reaching England, were brought to trial, and tried before a court-martial. Four were acquitted, as having acted under constraint, and were provided for at Greenwich hospital; one was discharged on account of an informality in the indictment; the other five were found guilty, and condemned to death; but of these, two received a pardon, and the three others were executed at Spithead.

Such was, for twenty years, the extent of information as to the fate of the mutineers, and it was generally considered certain, that the Bounty had struck on a rock in those seas, and foundered, and that the whole of her crew had been lost. But about the year 1810, some rumours got afloat that an American ship (the Topaz, of Boston, Captain Folger,) had discovered the retreat of Christian and his party. No confirmation, however, of such reports was obtained until three years afterwards; when Sir Thomas Staines, in his majesty's ship, Briton, sailing from the Marquesas Islands to Valparaiso, fell in with Pitcairn's Island. It does not appear that Sir Thomas Staines had heard the report in question, for on arriving in the offing, it being night, he hove-to, in order to ascertain whether the island was inhabited. In the morning, he was surprised to see the land laid out in regular plantations, and scattered with huts, more neatly constructed than the native dwellings in the neighbouring islands. When about two miles from the shore, they saw some natives bringing down a canoe on their shoulders, which being launched, two of them stepped into it, and, dashing through the surf, rowed up along-side the ship. But what was the astonishment of Captain Staines and his crew, on hearing one of them call out, in good nautical English, "Won't you heave us a rope now?" This was complied with, and the strangers were instantly on deck, and soon explained the mystery. The name of the oldest was THURSDAY OCTOBER CHRISTIAN, the first-born on the island, and son of the identical Fletcher Christian, of the Bounty. He was about twenty-five years of age, a fine, handsome fellow, six feet high, with an open, prepossessing countenance, deep black hair, and a brownish complexion. His only dress was a piece of cloth round the loins, and a straw hat, ornamented with black feathers. His companion was George Young, a fine youth of seventeen or eighteen years of age.

Being invited by Captain Staines to go below, and take some refreshment, the interest and surprise of the officers was not a little increased when, on having provisions set before them, Christian rose up, and, placing his hands in a devotional posture, repeated, in a pleasing and serious tone of voice, *For what we are going to receive, may the Lord make us truly thankful.*

From these youths they learned that only one of the mutineers, namely, Smith, who had assumed the name of John Adams, was alive, and that he was then on the island. Accordingly, as soon as the two young strangers had gratified their curiosity about the ship, Captain Staines accompanied them on shore, where they were met by Adams and his wife, who was old and blind. Adams was at first alarmed, lest the visit was made to apprehend him; but when assured that his visitors were perfectly ignorant of his existence, and that their visit was a peaceable one, it is impossible to describe the satisfaction of the whole colony.

They received the officers with the utmost cordiality and friendship; and during their stay, which was very short, they were loaded with the spontaneous bounty of these simple people. A few particulars were learned from Adams, respecting the fate of the mutineers, but it was not until the visit of Captain Beechey, in 1825, that a full account was obtained, and we shall therefore give the substance of his narrative, obtained by that officer from Adams, at a period when he considered himself exempt from the penalties of his crime. The statement was signed with his own hand.

It appears that upon sailing from Otaheite, Christian determined to take the vessel to Pitcairn's Island, and accordingly, shaping his course there, arrived in a few days and landed in a little nook. Finding the island replete with every convenience of wood, water, a good soil, and some fruit, with strong natural defences, they brought the ship to anchor; and having taken out of her every thing that was likely to be useful, they set fire to and burnt her,

to prevent discovery. Upon landing, they found by the remains of habitations, *marais*, and images, that the island had been inhabited, and were apprehensive of an attack from the natives; but, none appearing, after some days, their fears on this head subsided. A spot of ground was fixed on for a village, and the island divided into equal portions among the whites, to the exclusion of the Otaheiteans, who were, from being the friends of the English, soon made their slaves. They, however, willingly assisted in cultivating the ground, and in other employments.

Supplied with all the necessaries, and many of the luxuries of life, the mutineers found themselves comfortable beyond their expectations, and things went on prosperously for two years; when Williams, who had lost his wife by a fall from the cliff, insisted on having another wife, or leaving the island in the boat. This unreasonable request was unfortunately complied with, and the wife of one of the blacks was allotted to him. Outrageous at this new act of injustice, the Otaheiteans formed a plan to murder all the whites; but the secret being imparted to the women, they communicated it to the English in a song, the words of which were; *Why does black man sharpen axe? To kill white man.* The plot being discovered, two of the blacks fled into the woods, the rest purchased pardon by promising to murder the two fugitives. One of them was accordingly murdered by his own nephew, and the other by his friends, assisted by his wife.

Tranquillity was restored for a short time, but the oppressive conduct of the Englishmen induced the blacks again to concert their destruction. Two of them, accordingly, fled to the woods, from whence they held frequent communications with Tetaheite and Menalee, who remained; and it was determined, that, on a certain day, they would unite and put all the whites to death. Tetaheite borrowing a gun and ammunition of his master, on pretence of shooting wild hogs, joined his companions, and shot Williams. Martin, who was not far off, hearing the shot, exclaimed, "Well done, we will have a glorious feast to-day;" supposing a hog had been shot. The blacks proceeded to Christian's plantation, whom they found at work, and shot him dead. Mac Coy, hearing his groans, observed, "There was surely some one dying," but Mills replied, "It is only Mainmast's (Christian's) wife, calling her children to dinner." Mills, Martin, and Brown, were afterwards murdered by the blacks, and Mac Coy and Quintal made their escape into the woods.

Adams was first apprized of his danger by Quintal's wife, and made his escape into the woods, where he



THURSDAY OCTOBER CHRISTIAN.

[From a print by Lieutenant-Shillibeer.]



remained for a few hours, when, thinking all was quiet, he stole to his yam-plot for a supply of provisions. His movements, however, did not escape the vigilance of the blacks, who shot him through the body, the ball entering his right shoulder, and passing out through his neck. He fell upon his side, and was instantly assailed by one of them with the butt-end of his gun; but he parried the blows, at the expense of a broken finger. Tetaheite then placed his gun to Adams's side, but it twice missed fire. Recovering a little from the shock, he sprang on his legs, and ran off with as much speed as he was able; but his pursuers offered him protection if he would stop. He readily accepted their terms, and was conducted to Christian's house, where he was kindly treated. Here this day of bloodshed and of retribution ended, leaving alive only four of the Englishmen out of nine.

Young, who had been secreted by the women during the attack, was also brought to Christian's house. Mac Coy and Quintal, who had always been the great oppressors of the blacks, continued among the mountains, where they supported themselves upon the produce of the ground.

The party in the village lived in tolerable tranquillity for about a week, at the expiration of which the men of colour began to quarrel about the women whose husbands had been killed, which ended in Menalee's shooting Temoa as he sat by the side of Young's wife, accompanying her song with his flute; they afterwards attacked Tetaheite, whom they would have murdered had it not been for the women. Menalee then escaped to the mountains, and joined Mac Coy and Quintal, who, though glad of his services, received him with suspicion; but this accession to their force, enabled them to bid defiance to the other party, and they appeared on the ridge of the mountains and fired a volley, which so alarmed the others, that they sent Adams to say, that if they would kill Menalee and return to the village, they would all be friends again. They complied with the first stipulation, and shot Menalee, but, not relying on the sincerity of the other blacks, they refused to return while they were alive.

Soon after, the widows of the white men determined to revenge their death, by killing the two remaining Otaheiteans. The arrangement was, that Susan should murder Tetaheite while he was sleeping, and that Young should, at the same instant, shoot Nehow. The former fell by the blow of an axe; the other was looking at Young loading his gun, and, supposing it was for the purpose of shooting a hog, told him to put in a good charge, when he received the deadly contents.

Thus were all the Otaheitean men destroyed on the eventful third of October, 1793. There remained on the island Adams, Young, Mac Coy, and Quintal, with ten women and some children, the two latter men having joined their companions after the death of the blacks. They all lived together, building houses, and fencing in and planting their grounds, fishing and catching birds, and constructing pits for entrapping the hogs, which had become numerous, and did great injury to the yam-crops. The only discontent appears to have been among the women, who were sometimes beaten by Mac Coy and Quintal, both of them men of quarrelsome dispositions. Repeated attempts to murder the white men were formed, but failed, and the women were forgiven, but threatened with death if they made any future attempts; but, being now the most numerous party, they kept the men in a constant state of alarm.

Few events, worthy of notice, occurred for some years. They built canoes for fishing, and thus procured rock-fish, and large mackerel. It happened, however, that Mac Coy, who had been employed in a distillery in Scotland, had tried an experiment on the *tee* root, and, in 1798, unfortunately, succeeded in producing an ardent spirit. This success induced Quintal, to "alter his tea-kettle into a still," a contrivance which succeeded but too well, as frequent intoxication was the consequence. This was particularly the case with Mac Coy, upon whom, at length, it produced fits of delirium, in one of which he threw himself from a cliff, and was killed.

About the year 1799, Quintal lost his wife by a fall from the cliff, while searching for birds' eggs. Although he had already witnessed the fatal consequences of such a crime, he demanded the wife of one of his companions. This being refused, he resolved to put them both to death, and when foiled in his attempt, swore he would repeat it. Adams and Young, not doubting that he would follow up his resolution, came to the conclusion, that their

own lives were in danger, and that they were justified in putting him to death, which they did with an axe.

Adams and Young were now the sole survivors out of the fifteen males who landed on the island. They were both, and particularly Young, of a serious turn of mind, and the scenes which they had witnessed naturally made a deep impression upon them. Since Christian's death, they had regularly read the Church service every Sunday, which had previously only been once done: they now determined to have morning and evening prayers, to add the afternoon service on the Sabbath, and to train up their children, and those of their unfortunate companions, in the paths of piety and virtue.

Young's education was of great assistance in this undertaking; but he did not long survive his repentance. An asthmatic complaint terminated his existence, about a year after the death of Quintal, and Adams was left, the only survivor of the misguided and infatuated Mutineers of the Bounty. The loss of his last companion was long felt as a severe affliction, and disposed him more than ever to repentance, and to the execution of the pious resolutions he had formed, in the hope of expiating his offences.

At this time there were nineteen children on the island, some of them between the ages of seven and nine. The moment, therefore, was favourable; but his task was an arduous one, particularly as related to the conversion of the Otaheitean women. In this he was successful, and their example had a powerful influence on the children, who acquired an ardent desire for a knowledge of the Scriptures. The principles thus instilled acquired the force of habit as they grew up, and manifested themselves in a strict adherence to the practical duties of life.

Such is the history and the fate of the Mutineers of the Bounty. In a second paper, we shall give a description of the island, and a further account of the colony.

#### SOCIETY.

#### III. THE SAVAGE STATE.—CONFIRMATION OF SCRIPTURE HISTORY FROM EXISTING FACTS.

If man, when first created, was left like the brutes, to the unassisted exercises of his natural powers of body and mind, (those powers which are common to the European and to the New Hollander,) how comes it, that the European is not now in the condition of the New Hollander? As the soil itself, and the climate of New Holland, are excellently adapted to the growth of corn, and yet, (as corn is not originally produced there,) could never have borne any to the end of the world, if it had not been brought thither from another country and sown; so the savage, though he may be, as it were, a soil capable of receiving the seeds of civilization, can never, in the first instance, produce it as of itself: and unless those seeds be brought from some other quarter, he must remain for ever in the barrenness of barbarism.

From what quarter, then, could this first beginning of civilization have been supplied to the earliest race of mankind? According to the present course of nature, the first introducer of cultivation among savages, must be man in a more improved state. In the beginning of the human race, as there was no man to effect this, it must have been the work of another Being. There must have been, in short, a revelation made to the first, or to some subsequent generation of mankind. And this miracle, (for such it is, as being an impossibility according to the present course of nature,) is attested *independently* of Scripture accounts, and therefore, in confirmation of them, by the fact, that civilized man exists at the present day.

Taking this view of the subject, we have no need to dwell on the usefulness, the importance, the previous probability of a revelation: it is established as a fact, of which proofs are existing before our eyes. Divine instruction is proved to be necessary, not only for an end which we think desirable, or which we think agreeable to Divine wisdom and goodness, but for an

end which we know has been attained. That man could not have made himself, is appealed to, as a proof of the agency of a Divine Creator: and that mankind could not, in the first instance, have civilized themselves, is a proof exactly of the same kind, and of equal strength, of the aid of a Divine Instructor.

This argument presses so hard on the adversaries of Religion, that they sometimes attempt to evade its force, by calling on us to produce an instance of some one art, *peculiar to civilized men*, and which, it may be proved, could not have been derived, except from inspiration. But this is clearly an evasion of the argument: for, so far from representing all arts that seem beyond the power of savages to invent, as *peculiar to civilized men*, the direct contrary has been remarked in a former paper: and this is just what might have been expected, supposing savages to be, as it is here contended, in a *degenerated state*.

#### ERRORS RESPECTING A "STATE OF NATURE."

To place man in such a state, seems, in fact, no more than to do what was done for the brutes, in the mere act of creation, considering how much more completely they are furnished with instincts than we are. To have left man, (as the brutes are left,) in a state of nature; that is, in the condition of a grown-up person, who should have reached that time of life without cultivation, would have been to leave him with his principal faculties not only undeveloped, but without a chance of their ever being developed, which is not the case with the brutes. Such an act, therefore, would in reality not have borne a resemblance to what takes place with regard to the brutes, but would have been, out of all proportion, to the disadvantage of man. In fact, there is no good reason for calling the state of the rudest savages "a state of nature," unless the word be used to denote, merely ignorance of *arts*. But to call theirs a state of nature, (as several writers have done,) in the sense of "a natural state," is a use of words as much at variance with sound philosophy, as the dreams of those, who fancy this state to resemble the golden age of the poets, are with positive facts. The peaceful life, and gentle disposition; the freedom from oppression; the absence of selfishness and of evil passions among savages; these things have no existence but in the fictions of poets, and the fancies of vain speculators: nor can their life be properly called the natural state of man. A plant would not be said to be in its natural state, which was growing in a soil or climate that prevented its putting forth the flowers or the fruit for which its structure was designed. No one who saw the pine growing near perpetual snow, on the Alps, stunted to the height of two or three feet, and struggling to live on amidst rocks and glaciers, would describe that as the natural state of a tree, which in a more genial soil and climate, a little lower down, was found able to rise to the height of fifty or sixty yards. In like manner, the natural state of man must be reckoned, not that in which his intellectual and moral growth are stunted and kept down, but one, in which his original endowments are, although not brought to perfection, enabled to exercise themselves, and to expand like the flowers of a plant; and especially in which that marked feature of our species, a tendency towards progressive *improvement*, is permitted to come into play. Such then seems to have been the state in which the earliest race of mankind were placed by the Creator.

D.

To bring misery on those who have not deserved it, is part of the aggregated guilt of rebellion.—JOHNSON.

#### THE HEDGE-HOG, OR URCHIN.

(*Erinaceus Europæus*, Linnaeus.)

THE Hedge-hog is a most singular and curious animal, both in its formation and habits. It is very frequently found in England, and resides in small thickets, on the borders of woods and copses, in hedges, and dry ditches. The upper part of the body of the Hedge-hog is covered with sharp spines, and it has the power, when attacked or alarmed, of rolling itself, by means of a most curious conformation of muscles, into a firm oblong ball, which presents nothing to its foe but sharp points, which secure it against most of its enemies. To do this, it puts its head on its breast, and draws together its fore-legs. Whilst thus folded, the contraction of the muscles is so powerful, that the animal might as easily be torn to pieces as pulled open.

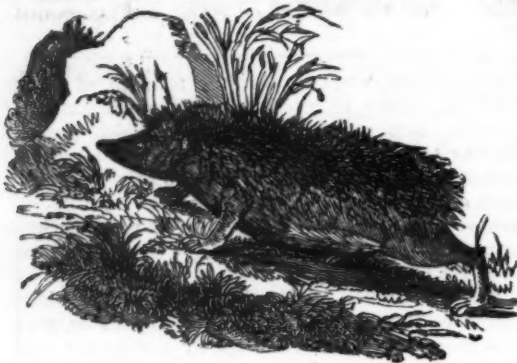
The Hedge-hog, at the early part of the winter, forms itself a deep warm nest of dry leaves, grass, and moss, in which it lies up, in a dormant state, during the whole of the cold weather; but when placed before the fire, it soon revives from its torpidity. The Hedge-hog is a nocturnal animal, keeping retired during the day, but in motion the whole night, in search of food, which chiefly consists of insects and worms, especially of beetles; and so peculiarly are the organs of its stomach adapted to this latter kind of food, that it has been known to eat hundreds of *Cantharides* without inconvenience, while a single one produces the most horrid agony in a dog or cat, and in most other animals.

A singular fact, respecting the Hedge-hog, was discovered by Professor Buckland, who, having reason to suspect that it, occasionally at least, fed on snakes, in order to be satisfied of the truth of his conjecture, placed the common ringed snake and a Hedge-hog in a box together. At first, the Hedge-hog did not see the snake, when the Professor laid the former on the back of the latter, and in such a way as that it was in contact with that part of the ball where the head and tail met. As soon as the snake began to move, the Hedge-hog started, and opening himself up, gave the snake a vigorous bite, and instantly resumed his rolled state. It speedily repeated the bite, and followed it up, at the same interval as before, with a third bite, by which the back of the snake was broken. The Hedge-hog then, standing by the side of the snake, took up and passed through its jaws the whole body of the snake, cracking the bones audibly at every inch. This preparatory process being completed, the Hedge-hog commenced eating the serpent, beginning at the tip of the tail, and proceeding without interruption, though slowly, consumed it, just as one eats a radish, until about one-half of the victim disappeared. The Hedge-hog could not go further, from repletion, but finished the rest of the snake on the following evening.

It has been supposed that the Hedge-hog lives partly on vegetables, but there is no reason to believe it does so to much extent. M. de Buffon placed four young Hedge-hogs and their mother in a cage: for the first two days, the only food he gave them was some pieces of boiled beef, of which they sucked the juicy parts, but in all other respects left the meat entire; on the third day, he put into the cage several kinds of plants, as groundsel, bindweed, &c., but they did not touch any of them. On the following day, he gave them cherries, bread, and bullock's liver; both the mother and the young sucked the latter very greedily, they likewise ate a small portion of the bread, but would not touch the fruit.

White, in his *Natural History of Selborne*, says that the Hedge-hogs, which abounded in his garden, ate

in a curious manner the roots of the plantain, in his grass-walks: with their upper mandible, which is much shorter than their lower, they bored under the plant, and so ate off the root upwards, leaving the tuft of leaves on the surface untouched.



THE HEDGE-HOG, OR URCHIN.

We have dwelt the longer on the habits of this mild, timid, and in many respects very useful race of animals, because an ignorance of their real mode of living has led to the unnecessary destruction of many of them, and to much wanton cruelty being practised towards them. In many parishes in England, overseers, still under an ignorant prejudice, give a premium on all Hedge-hogs brought to them. The Hedge-hog has been accused of sucking the milk from cows, which, as Pennant justly observes, from the smallness of its mouth, is impossible to be true. It has been supposed, too, that it ascends trees, and eats the fruit; but those who have had them in their gardens, and watched them closely, have never had cause to suppose such to be the fact. The Hedge-hog is sometimes introduced into houses, to destroy beetles; and has been so far tamed as to turn a spit, by means of a small wheel, and to answer to its name. By the Calmuc Tartars it is much esteemed, and kept in a domesticated state in their huts, instead of cats, for the purpose of driving away vermin; but its smell is so powerful and disgusting, as to render it an unpleasant inmate in a house.

Hedge-hogs live in pairs, and the females usually produce four or five young in the spring: their nest is large, and composed chiefly of moss and grass.

The flesh is often eaten by gipsies and tramps, who skin the animal before they dress it. Those who have tasted it describe it as delicate, and of a good flavour. Formerly, the skin of the Hedge-hog was employed instead of a brush, for clothes, and was used in France in the dressing of hemp. The farmers, on some parts of the Continent, fix the skin of a Hedge-hog on the muzzle of a calf that they wish to wean.

Most nocturnal animals, from their habits being less known than those which move about in the day-time, were, in times less enlightened than the present age, the subjects of many strange and superstitious stories; and parts of them were often believed to possess medicinal virtues the most ridiculous and improbable that it was possible to imagine. Dr. Shaw mentions two curious absurdities of this kind, in regard to the Hedge-hog. "According to Albertus Magnus, a very ancient writer, the right eye of a Hedge-hog, fried in oil, kept in a brass vessel, and used as an ointment to the eyes, will enable a person to see as well by night as by day! And Pliny affirms that its gall, mixed with the brain of a bat, is a good application for the removal of superfluous hairs." Of such worthless applications as these did a great part of the medical art in former times consist! T.

**THE INFIDEL'S TEST.**—In the United States of America infidelity found an active champion in the well-known Colonel Allen, who made an open profession of his disbelief in revealed religion. It happened that a daughter of the Colonel's, to whom he was much attached, fell sick. During the progress of her illness, Dr. Elliot was one day dining with the Colonel, and after dinner, having adjourned to the Colonel's library, some infidel and deistical publications were introduced by the Colonel, to the Doctor's notice. While they were occupied in looking at them, a servant came to announce to the Colonel, that an alarming change had taken place in his daughter, and that his presence was required in her bed-room. Thither he went, accompanied by Dr. Elliot. As he approached her bedside, she took his hand and said, "Father! I feel that my end is drawing near. Tell me, I entreat you, am I to believe what you have taught me, or what I have learnt from my mother." Her mother was a sound and sincere Christian, and had spared no opportunity of instilling Christian truths into the mind of her child. The father paused for a moment; he fixed his eyes on his dying child; his countenance changed; his frame was observed to be convulsed to its very centre; while his quivering lips could scarce give utterance to the words, "Believe, my child! what your mother has taught you!" The struggle was too great; the conflict between the pride of human reason, and the swelling of parental affection in the heart, was more than he could bear, and even over his stubborn mind, the truth prevailed.

The object of a good and wise man, in this transitory state of existence, should be to fit himself for a better, by controlling the unworthy propensities of his nature, and improving all its better aspirations; to do his duty, first to his family, then to his neighbours, lastly to his country and his kind; to promote the welfare and happiness of those, who are in any degree dependent upon him, or whom he has the means of assisting, and never wantonly to injure the meanest thing that lives; to encourage, as far as he may have the power, whatever is useful and ornamental in society, whatever tends to refine and elevate humanity; to store his mind with such knowledge as it is fitted to receive, and he is able to attain; and so to employ the talents committed to his charge, that when the account is required, he may hope to have his stewardship approved. It should not seem difficult to do this: for nothing can be more evident than that men are and must be happy, in proportion as their lives are conformed to such a scheme of Divine philosophy.—SOUTHEY.

#### ANNIVERSARIES IN DECEMBER.

MONDAY, 2nd.

1796 Mungo Park departed from Pisania, on the River Gambia, to pursue his researches in the interior of Africa.

1804 Napoleon crowned Emperor of the French.

TUESDAY, 3rd.

1823 Belsoni died at Gato, on his road to Timbuctoo

WEDNESDAY, 4th.

1722 Three hundred captives, redeemed from slavery in Africa, returned thanks in St. Paul's Cathedral, for their deliverance from captivity.

1755 The Eddystone Lighthouse nearly consumed by fire.

THURSDAY, 5th.

1808 Dr. Haves, inventor of the method of restoring suspended animation adopted by the Humane Society, died.

FRIDAY, 6th.

St. NICHOLAS, BISHOP.—This holy person lived in the time of Constantine, and was highly revered by him, and made head of the church, or Bishop of Myra. The legends of St. Nicholas relate such marvellous instances of his early conformity to the observances of the Roman Church, as entitled him to the appellation of the Boy-Bishop. The choice of his representative in every cathedral church in this country continued till the reign of Henry VIII., and in many, large provision of money and goods was made for the annual observance of the festival of the Boy-Bishop, which lasted from this day until Innocent's Day, during which the utmost misrule and mockery of the most solemn rites was practised and enjoined. St. Nicholas was also the Patron of Sailors, and most of the churches in this island, situated on the coast, are dedicated to him. 1670 Henry Jenkins, a native of Yorkshire, died at the age of 169. 1711 Mrs. Jean Serimshawe died, at the age of 127.

SATURDAY, 7th.

1683 Algernon Sydney beheaded on Tower-hill.

SUNDAY, 8th.

SECOND SUNDAY IN ADVENT.

1542 Mary Queen of Scots born at Linlithgow.

#### LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS

PRICE SIXPENCE, AND

Sold by all Booksellers and News-venders in the Kingdom.